

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

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Not Far From B-G's Seat

Just turning his face to the camera, Abba Eban right, former Israeli ambassador to the U.S., is shown in the Knesset on the first day of its new session. Eban was named minister without portfolio in the new cabinet in which at 44 years of age he is not quite the youngest of four new faces. Moshe Dayan, named minister of agriculture, is four months younger.

AMBASSADOR FOR DIASPORA IS PART OF EBAN'S DUTIES

LONDON (P-O) — Although Abba Eban's title in the new Israeli cabinet is minister without portfolio, the former ambassador to the U. S. will, in addition to his other duties, assume those that would come under the heading of minister for diaspora affairs. This was reported in the Jewish Observer and the Middle East Review.

Eban's cabinet post is a most important one, the weekly pointed out, since he will be assigned the task of co-ordination between the prime minister's

office and the foreign ministry and defence ministry on all matters of basic policies.

Eagle Scout at 13

SCHNECTADY N. Y. (P-O) — David Simon, son of Dr. and Mrs. Edward L. Simons, has received an Eagle Scout badge, to become one of the youngest Eagle Scouts in the U. S. He had two merit badges to boot. No bookworm, 13-year-old David, who is an honor student at Niskayuna high school, is on the wrestling team.

All U.S. Jewish Groups Agree -- On Hanuka

NEW YORK (P-O) — Although it could hardly be called a controversial statement, the fact that all three wings of Judaism have issued a joint Hanuka message was being hailed here.

The message was signed by the following religious leaders: Dr. Bernard J. Bamberger, president of the Central Conference of American Rabbis; Dr. Isaac Klein, president of the Rabbinical Assembly of America; Dr. Emanuel Rackman, president of the Rabbinical Council of America; Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations; Moses I. Feuerstein, president of the Union of Orthodox Jewish Congregations of America, and Bernath L. Jacobs, president of the United Synagogue of America.

Congress Hit For Entering New Jersey Case

TRENTON, N. H. (P-O) — The deputy attorney general of New Jersey, David Satz Jr., accused the American Jewish Congress of attempting to make another "Crown Kosher case" out of the litigation against the New Jersey Sunday closing law.

SATZ TOLD The POST and OPINION just prior to the opening of the state supreme court session considering the constitutionality of the law, that the Congress is attempting to enter this case at the State Supreme Court at a rather late hour.

Earlier this week, the Congress lost out in a hearing before the federal court in Newark in its attempt to have the law declared unconstitutional.

SATZ' REFERENCE to the Crown Kosher case had to do with the federal court ruling in Massachusetts in the case of the Crown Kosher supermarket, Inc., where the court held the state's blue laws were unconstitutional.

Satz accused the Congress of seeking to bypass the state courts of New Jersey in going directly to the federal court.

Warburg Denies Connection With Council For Judaismism

NEW YORK (P-O) — James P. Warburg, author and former financier, denied vigorously assertions made by Leonard Sussman (P-O, Dec. 18), executive director of the anti-Zionist American Council for Judaism, that Warburg was "very receptive" to the program of the Council.

SUSSMAN sent a confidential memorandum to the executive committee of the Council describing his meeting with Warburg.

The confidential memo of the meeting between the two was made available to The POST and OPINION after Warburg had delivered a talk before Reform Congregation Mishkan Israel in New Haven, Conn., attacking the tax-exempt status of the United Jewish Appeal. In the talk Warburg asked U. S. Jews to consider whether Israel's present policies "should be supported by the American Jewish community."

Warburg told The POST and OPINION this week that for the past five or six years he has had no contact whatsoever with the Council and knew very little of its activities. He added that during that time he urged without success top officials of the United Jewish Appeal to segregate

charitable funds from political contributions.

"LAST JUNE," Warburg went on, "I met for the first time two members of the Council staff because they had asked me to write an article for 'Issues,' the Council magazine. I declined to do so, stating when and if I might have something to say on the subject of American-Israel relations, I would say it not under any factional auspices, but as an independent student of world affairs."

Warburg seemed annoyed at the Council link. "Let me make it clear," he said, "that I disassociate myself from the Council."

"I ONLY SPOKE for those American Jews who might feel as I that they have a right to support a needed refuge for the oppressed without being compelled to support a philosophy of world-wide Jewish nationalism with which they disagree. I do not require promptings of any organization to oppose coercive practices which I consider both morally indefensible and in the long run disastrously self-defeating."

He added that he felt it was ridiculous to say that those who do support the UJA thereby are guilty of dual loyalty.

WARBURG could not explain how his speech was put on the wires of the major newsgathering agencies. He also said he didn't know how The Jewish Newsletter, published by William Zukerman, was able to print the full text of his address before the address was delivered in New Haven.

Zukerman refused to comment when asked who supplied him with the text of Warburg's speech.

THE INVITATION to address the New Haven congregation

came to Warburg from the social action committee of the congregation about two months ago. According to Rabbi Robert Goldberg, this is the third time in the past five years that Warburg has been invited to address the congregation. Rabbi Goldberg said that during the winter months the congregation invited "all kinds of personalities."

When Warburg conveyed to Rabbi Goldberg the topic he had chosen for his address, the rabbi said he suggested that the congregation leaders would be more pleased if his speech would just deal with foreign policy. Warburg's reply was that he was determined to speak on the controversial issue.

RABBI GOLDBURG said he had no idea that the speech would be carried nationally in the newspapers. "No paper ever reports on what takes place in the congregation," he added.

After Warburg's speech got such wide newspaper coverage, Rabbi Goldberg said he called the UJA and asked for a speaker "of the same level" to answer Warburg's attack. The UJA sent its former national chairman, William Rosenwald, who addressed the congregation the following week.

Rabbi Goldberg said that approximately 300 persons heard Warburg's address. He added that most people disagreed with Warburg. "I also strongly disagree with him."

AFTER THE talk, a discussion took place, Rabbi Goldberg said, in which Warburg was quite hostile to the American Council for Judaism. Goldberg added that "quite a number of the congregation were hostile to Warburg. However, some who participated in the discussion were sympathetic."

Officials Stand Ground On Hanuka In Denver Schools

DENVER (P-O) — A protest of a Denver mother over the singing of Jewish songs in public school has reopened the question of religious celebration in the schools, but school officials are standing their ground, and with support from the newspapers, seem to have won the day.

MRS. ESTHER MULLER, a Catholic, the mother of two girls, protested that officials of the McMeen elementary school were pressured by Jewish parents to over-emphasize Judaism in the school's December pageant program.

It turned out that the school was using a program based on recommendations in "December Festivals" a school publication used for many years and revised in 1955 with the aid of

the Anti-Defamation League of B'nai B'rith and the National Conference of Christians and Jews.

THE PROGRAM contains explanations of both Christmas and Hanuka and includes suggestions for games, music, dances, stories, poems and bulletin boards to describe the two holidays.

Rabbi Manuel Laderman told the Intermountain Jewish News that he preferred that no religious pageants be held in the schools, but that if such programs exist, it is preferable that Hanuka also be included.

School superintendent Kenneth Oberholzer said the holiday programs are intended to promote understanding. He said the programs seek to "encourage respect for and understanding of" religion.

70% of Passengers Are Jews

Complaint Reveals Few Choose Kosher Food on ZIM Caribbean Cruises

By MORTON ZELENKO

NEW YORK (P-O)—A spokesman for Zim Israel-American Lines has indignantly denied a report that there is a quota for passengers wanting kosher food on the Caribbean cruises.

THE REPORT came from a Pittsburgh reader of the POST and OPINION who said he had been denied reservations in Zim's forthcoming Jan. 28 Caribbean cruise because of such a quota.

Meyer Fogel, a photography

equipment supplier said he had tried to arrange passage for himself and his wife on the cruise through the E. F. Macdonald Company, a tourist agency in Chicago.

THE AGENCY subsequently advised him by letter that the Zim Lines said "they can only accept a limited number of passengers requiring kosher food, and since they have already reached their quota for this (cruise), they regret they cannot

accept any additional passengers and furnish them with kosher food."

William Saphir, public relations representative of Zim here, termed the allegation "ridiculous" and said Zim had never turned down anybody's request for a reservation for that reason.

"OUR KOSHER food is pre-frozen and we can supply it in any quantity as long as we know beforehand how many people will want it," he said.

Saphir said that Zim's last Caribbean cruise in November had left New York with 16 passengers on the kosher food list. "Eight of them decided to change to our regular continental-American cuisine before the trip was over for one reason or another," he said.

THE KOSHER food is provided by a New York caterer on aluminum trays with disposable utensils. The food is eaten directly from the trays. The line does not have kosher dinnerware or utensils.

Saphir said that Zim had once had a special kosher kitchen on board but had discontinued it after a controversy as to how kosher the kitchen really was.

"ALTHOUGH about 70 per cent of our Caribbean passengers are Jewish, it's been our experience that the vast majority of them are not interested in having kosher food," he said.

Zim's Caribbean cruises are made on the S. S. Jerusalem, a 10,000-ton vessel that averages 14 cruises a year. Each cruise lasts from 10 to 13 days.

LAST September (P-O, Sept.

25) the company was involved in a controversy with several rabbinical organizations over its Saturday departures. These were called "desecrations."

A travel agency queried said that Zim had once set up a completely kosher cruise to the Caribbean but had been forced to cancel the trip for lack of passengers.

HOWEVER, it added that Zim ships going to Israel serve only kosher food.

The agency said it had only last week received a request from a 40-member organization for reservations on the Jan. 3 cruise of the Jerusalem. Zim said it could provide kosher food for the group.

Saphir said the pre-frozen kosher food was "excellent" but could not really be compared to "freshly-cooked food prepared by our continent-trained chefs in their own kitchens."

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U.S. APPROVES LOAN DESPITE SUEZ BAN

WASHINGTON, D. C. (P.O.)—The U. S. this week gave up its strongest weapon to force Nasser to live up to the promise made by President Eisenhower to Israel that she would get her shipping through the Suez Canal.

THE U. S. failed to exercise its power to block the loan which the World Bank Tuesday unconditionally approved to Nasser. The U. S. might have exacted conditions before agreeing to the \$56.5 million loan. The U. S. holds a 30 per cent voting power on the bank, believed to be sufficient to have blocked approval.

Israel sources here expressed bitter disappointment.

The same sources voiced fears that the granting of the loan will

embolden the UAR to continue its interference with Israel ships, thus increasing the tension in the area.

THE PLEAS of U. S. Jewish leaders and many Congressmen for assurances of free passage in the Suez for Israel shipping before approving the loan seemed to have been wasted.

Rep. Farbstein, a member of the House foreign affairs committee, was told by the State Department that "we continue to support actively the principle of freedom of transit through the Suez Canal for all countries."

Exchange of Scientists With Germany Possible

REHOVOTH (P.O.)—A group of top German scientists on a visit to the Weizmann Institute here have indicated that an exchange of scientists between West Germany and the Weizmann Institute is not an impossibility. The German delegation were guests of the institute for a week's visit. The group praised the work being done by the Israeli scientists here as "undisputedly at the same high level as in the foremost institutions in Europe and the United States."

Show Windows In Tel Aviv Dowdy

TEL AVIV (P.O.)—Something every American tourist to Israel knows was made emphatic by an expert when George Him, well-known London designer, told a group of concerned Israeli businessmen that window displays are lacking in taste and style.

Him told an audience made up of store-keepers, government officials, graphic artists, architects and the few full-time window-display people in Tel Aviv that the lack of professional window-trimmers was responsible for Tel Aviv's provincial and unattractive show windows.

West Side Tennis Club Says It Has Members Who Are Jewish, But Rabbi Not Convinced

By MORTON ZELENKO

NEW YORK (P.O.)—An official of the West Side Tennis Club has testified that he is unable to give the name of any Jewish member of the exclusive Forest Hills, N. Y., club, while at the same time insisting there were Jews on the membership roster.

WALTER WATSON, manager of the club for the past 10 years, told The POST and OPINION that there were "somewhat less than a dozen Jews" who had club membership, but he did not know their names and did not know how to find them.

"Anyway, they certainly would not want to be pinpointed. They wouldn't want the publicity, and I can't say I blame them," he said.

WATSON SAID that immediately after Dr. Bunche's revelation that his son had been rejected for membership, the club received a number of letters "from people with obviously Jewish names" who asked to become members.

He said the letters were ac-

companied by checks "sometimes for a couple of hundred dollars, and they asked us to take out whatever a year's membership would cost." Dues at the club are \$100 a year.

"WELL OF course, we returned the money," he said, "and told them they'd have to be recommended by a club member just like anybody else. This has always been our policy and we think it's a good one."

Strong doubts that the West Side Tennis Club had any Jewish members were voiced by Rabbi I. Usher Kirshblum, spiritual leader of Kew Gardens Hills Jewish Center (Conservative).

HE SAID he would know if there were Jewish members, particularly among Long Island residents. He thought there were many Jews who would want to join the club, if permitted, because of its accessibility.

Rabbi Kirshblum said he would like to see the Commission on Intergroup Relations compel the

club to rescind its membership-by-recommendation provision.

"This has always been a technique of discrimination," he declared. "People should be allowed to apply directly to a club."

KLUTZNICK'S SON ENGAGED

FLOSMOOR, Ill. (P.O.)—The engagement of Miss Ellen Diengott, daughter of Mr. and Mrs. Benjamin Diengott, of this city, and Thomas Klutznick, son of Mr. and Mrs. Philip Klutznick, has been announced. The bride-elect is a student at Smith College, while Mr. Klutznick is attending Oberlin College.

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Officials Hit TV Broadcast Saying Jews In Calif. Town Terrorized

LOS ANGELES (P-O) — The Pacific Southwest Regional Office of ADL this week blasted as "hysteria" an hour-long telecast describing a condition of "terror" for Jews living in the resort town of Elsinore, halfway between Los Angeles and San Diego.

THE STATION KTLA telecast by Pat Michaels, "City of Hate," touched off a wave of fear and apprehension within the Southern California Jewish community.

In a report to Southland B'nai B'rith presidents, Regional ADL director Milton A. Senn charged that the telecast was "compounded of fact, fiction, specula-

tion and hysteria," according to Heritage, Anglo-Jewish weekly published by Herb Brin.

SENN SAID that for a year and a half the ADL has been investigating reports of anti-Semitic incidents that formed the surface of a political squabble over water rights.

(Last year Heritage broke the Elsinore story exclusively, winning third prize for a news story in California Newspaper Publishers Association competition.

HERITAGE reported last week that "Michaels took a serious issue and a series of events stretching over a period of a year and a half in time—and

compressed it all into an often frightening report, out of context, as though it were all happening now rather than over a protracted period of time."

"Charges that the Jews of Elsinore are terrorized, live in fear and trepidation, and that the city itself seethes with anti-Jewish hostility which 'parallels the nightmare of Nazi Germany with frightening fidelity' is sheer hysteria," Senn said.

THE ADL director said, "charges that there is a conspiracy to drive the Jews out of Elsinore, that the fight over mineral water is motivated by this Judenrein wish, or that the State Department of Health is a witting tool in this conspiracy—all this is pure speculation or suspicion."

Senn said, "Anti-Semitic activity in Elsinore, it is agreed by all knowledgeable persons, includ-

ing Mr. Michaels, is the handiwork of a few people." There have been incidents of vandalism, anonymous letters and crackpot pamphlets. These are facts, he said.

"BUT," SENN added, "Mr. Michaels asserted that the Jews of Elsinore—who number about 400 out of a total population of 2,300—were given six months to get out of Elsinore or there would be bloodshed. This is fiction. At another point Mr. Michaels said that the Jews of Elsinore were given six months to get out of the city or be killed. This, too, is fiction."

Senn said the telecast was made without the knowledge of the ADL, although the station learned, in the course of preparing its material, of the league's deep involvement in the problem.

"WE LEARNED of the telecast for the first time when KTLA's publicity department asked us to help publicize it in the Jewish community. We refused to do so without knowing the program's content. Subsequently, KTLA held a press preview to which we were not invited," Senn said. Eventually Senn and Joseph Roos of the Jewish Federation-Council's Community Relations Committee arranged with KTLA's general manager for a preview.

Senn urged the manager and Michaels to change the name of the show "on the grounds that it was an unfortunate and sensational title which was not justified either by the content of the show or the facts."

"I ALSO pointed out that 'some of the editorial comment exaggerated the facts and drew unwarranted conclusions,' Senn said, but he was told that 'some material would be added at the beginning and the end of the show to beef it up but that the title would not be changed, mainly because of its dramatic impact.'"

ADL, Lake Placid Club Agree; Charges Dropped

NEW YORK (P-O)—A compromise agreement between the Lake Placid Club and the Anti-Defamation League of B'nai B'rith has ended charges of discrimination brought by the Jewish body before the New York State Commission Against Discrimination. Under the agreement, the club will admit all guests brought by club members regardless of race, creed or national origin, and will desist from seeking convention business.

The Lake Placid club maintains that it was "a religious-oriented" private club which has always provided Christian religious services on its premises, with a resident Christian chaplain. The ADL claimed, however, that the club has been soliciting convention business, during "off-season" periods, through a commercial agency, thereby taking on the character of a hotel.

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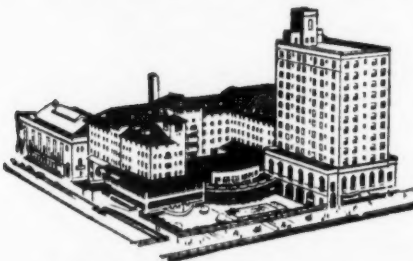
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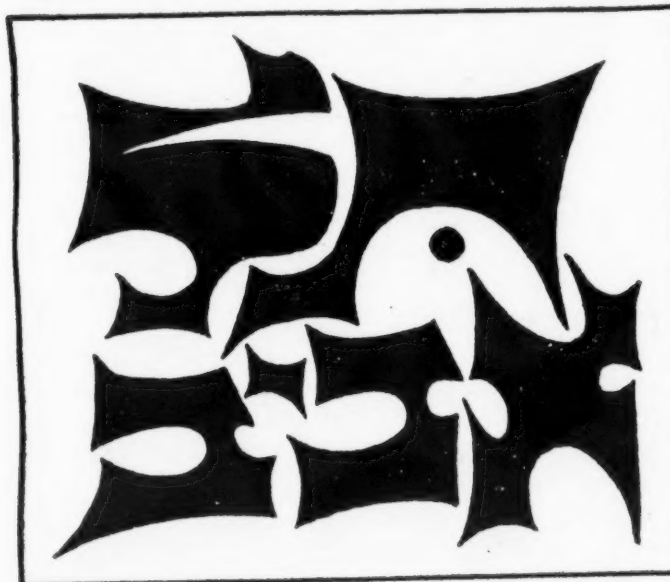
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Professor Blasts Newsweek's Report On Talk of High Intelligence of Jews

MADISON, Wisc. (P.O.) — A University of Wisconsin geneticist who was reported as saying that Jews show superior intelligence traits this week blasted Newsweek Magazine for perverting "the essence of my remarks."

THE MAGAZINE sent a reporter to interview Associate Professor William H. Stone as a result of a talk he gave (P.O., Dec. 11) before the Milwaukee Jewish forum. The talk was reported in the daily press, resulting in an editorial in the Wisconsin Jewish Chronicle, of Milwaukee, deploring the tendency to rush to the press with all kinds of Jewish news.

Stone wrote to Newsweek that "I did not and could not answer the question of whether or not Jews were genetically more intelligent than other groups. The discussion of intelligence was a minor part of my discussion and was simply a trait used to illustrate the difficulties in evaluating the relative contributions of heredity and environment in the structure of the population."

STONE CLOSED his letter by saying that "If the Jew were smarter than non-Jews, I would never have granted an interview with Newsweek's reporter."

Meanwhile, Prof. Stone made available a copy of his talk which indicated clearly enough that he did not declare that Jews were intellectually superior.

EXCERPTS from the talk showed that Prof. Stone adhered

closely to the best scientific approach.

He said in part:

"Are Jews genetically more intelligent than other groups? This is difficult to answer. On the surface one might suppose that they are, particularly if you compare the number of Jews in the sciences and in academic affairs or the number of recognized geniuses like Einstein, Freud, Ehrlich, Lendsteiner and other Nobel Prize winners, etc. Jews, in proportion to their number in the overall population of the world have distinguished themselves in professions requiring mental adeptness; ability to handle symbols.

"However, what are the relative contributions of heredity and environment in explaining this? It is difficult to know. Certainly the Jewish culture is based on study and learning. Furthermore, a Jew is more likely to follow a profession which gives him the maximum freedom from prejudice and discrimination.

"By the same reasoning, that is why Jews are found more frequently among the urban middle class societies. There is no question but what the interaction between environment, cultural background or tradition and genetically determined intelligence coupled with a strong selection pressure can account for the distinctiveness or uniqueness of the Jew.

"I want to emphasize, however, that I do not mean that the Jews, or any other population are inherently superior or inferior!

"Now, I have just about answered our original question, 'Are the Jews Genetically Unique?' The answer is 'Yes—so what.' I am careful to stress

that my answer is not 'yes' alone, but 'yes—so what'!

"The reason for this, I hope, is clear to you. Any population isolated to some degree from any other population as a result of any of several isolating mechanisms such as religion, culture, geographical barriers, etc.—any population, so isolated, and acted upon by selection will tend to be unique.

"The 'so what' has been added to my answer to indicate that this uniqueness has a very special meaning—it means only that the population will possess different gene frequencies. It is not an absolute difference, but a relative one. It does not concern an individual, but a population.

"Many genes will be shared by all populations, but some genes (and the number will vary greatly) will occur more frequently in one population than in another. A Roman nose does not make you a Roman! No one criterion is enough! The difference is a statistical one! Furthermore, the 'so what' indicates that uniqueness (biological) is a good thing!

"In conclusion let me say that without variation, there would be no life! Man is still evolving—he is changing all the time. What is urgently needed in our modern society is not homogeneity or assimilation but an appreciation and a tolerance of the wonderful nature of biological variation. We must all accept the fact that variety is not the spice of life—but that variety is life!"

Marriage Law Loopholes Worry Solons

JERUSALEM (P.O.) — Opposing the lowering of the marriage age for women from 17 to 16, Bebe Idelson told the knesset that a girl of any age wanting to get married could force it by becoming pregnant.

THE PROPOSED law would strengthen a present law which permits a court to allow marriage of a girl of any age if she is pregnant or has already given birth.

Y. M. Toledano, minister of religions, has suggested that the marriage age be lowered from 17 to 15.

ANSWERING Miss Idelson, Pincus Rosen, minister of justice, conceded that it was illegal to marry a girl of 16 but not illegal

to have sexual relations with her. He said the remedy was to raise the age of statutory rape to 17 rather than lowering the marriage age to 16.

Renault Sales In U.S. Said To Be Dropping

JERUSALEM (P.O.) — While sales of foreign import cars in the U. S. increased by 25 per cent in October over September, figures for Renault cars showed a decline of almost 800 for the same period, The Jerusalem Post reported.

Renault recently closed its assembly plant in Israel because of Arab boycott pressure.

In Israel Christmas Trees Are Free For Asking

JERUSALEM (P.O.)—In one respect at least the Christmas observer in Israel is better off than his counterpart in the U.S.

THE JEWISH National Fund has announced its annual distribution of Christmas trees here to all who ask for them. The trees are free. The distribution is at the request of the Christian Communities Division of the Ministry for Religious Affairs.

The positions are reversed as far as Christmas and Hanuka in Israel as compared to the U.S. from the standpoint of a Jewish child, but Christmas doesn't go unnoted in the Jewish state.

WHILE WATCHING crowds sing carols, the large Christmas tree which annually is erected at the beautiful YMCA structure here, was set in place. The tree was the central point of a children's Christmas party Sunday afternoon.

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history's great triumphs... the victory of freedom over slavery, of light over darkness. The children love this yomtov, with its gifts and delicious traditional foods, its songs and joy. Some families have the tradition of opening a gift with the lighting of each candle. One every night for eight nights. In every home the games played with dreidal or nuts make this mild form of gambling exciting. Be prepared with plenty of maticholim to serve, because there will be lots of guests during the week. And this year, with the school vacation coinciding with Hanuka there will be young people

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ple galore at all times of the day. Below are some hanuka delicacies, some traditional, some new, all good to eat and easy to prepare.

FISH BLINTZES A LA DEBORAH ROSS

Batter:

- 3 eggs
- 1 tsp. salt
- 1 cup water
- 1/2 cup liquid from jar of fish
- 1 cup flour

Filling:

- 1 pint jar commercial Gefilte fish
- 1 egg, slightly beaten

Drain gefilte fish and save the liquid. Mash fish and blend with the egg. Set aside. Beat the three eggs thoroughly; add salt, water and 1/2 cup liquid from the fish. Gradually add this combination to the flour stirring and beating constantly to avoid lumping. Pour a small amount of the batter (about 3 tablespoonfuls) on a hot, lightly greased skillet, and turn to spread evenly. Fry over moderate heat until the edges pull away from the pan. Turn out on a clean towel, cooked side up. Repeat until all the batter is used. Place a heaping tablespoonful of the filling in the center of each leaf. Spread evenly. Fold in side edges and roll up tightly. Fry in small amount of fat or shortening until golden brown on all sides. Serve with heated tomato and mushroom sauce, or cream sauce. Serves four to six.

POTATO KUGELAH

- 1/2 cup sifted all-purpose flour
- 1/2 tsp. baking powder
- 1 1/2 tps. salt
- 1/4 tsp. pepper
- 6 medium sized potatoes, pared
- 1 medium sized onion
- 3 eggs

- 1/2 cup melted shortening or oil

Mix and sift together flour, baking powder and seasonings. Set aside. Grate potatoes and onion into a large mixing bowl. Drain off excess liquid. Beat in remaining ingredients. Gradually beat in flour mixture. Pour into well greased muffin pans about 3/4 full. Bake 25 to 30 minutes at 400 degrees or until brown and crisp. Serve with gravy, apple-sauce, sour cream, fruit sauces or as is. Serves six.

PINEAPPLE LATKES

- 1/2 cup matzo meal
- 1/2 tsp. salt
- 1/2 cup drained crushed pineapple
- 1/2 cup liquid from the pineapple
- 1/4 cup water
- 3 eggs, separated

Beat egg yolks with salt, juice and water. Add matzo meal gradually, and fold in pineapple. Let stand for 15 minutes until all liquid has been absorbed. Beat egg whites until stiff. Fold into mixture. Drop by tablespoonfuls onto a hot, well-greased griddle or skillet. Brown on each side over low heat. Serve hot with sour cream or fruit sauce. May be kept hot in a moderate oven. Serves six.

SPICED PECANETTES

- 1/2 cup butter or parve margarine, softened
- 1/4 tsp. ground cloves
- 1/2 tsp. ground mace
- 1/2 tsp. ground ginger
- 1/2 cup sugar
- 1 cup chopped pecans
- 2 cups sifted all-purpose flour
- sifted confectioners' sugar or chocolate glaze

Mix butter or margarine with spices and beat until fluffy. Add



sugar, a little at a time, beating after each addition. Stir in chopped nuts. Gradually add flour. Shape into 1 inch balls of dough. Bake on ungreased cookie sheets in a pre-heated 325 degree oven 20 to 25 minutes or until lightly browned around the edges. Do not overbake. Remove from pans and roll in confectioners' sugar. If desired, a small amount of chocolate glaze may top each cookie instead of the sugar.

CHOCOLATE GLAZE

- 2 tbsps. butter or parve margarine
 - 2 oz. (2 squares) unsweetened chocolate
 - 2 tbsps confectioners' sugar
- Melt chocolate and butter or margarine in top of a double boiler. Stir in confectioners' sugar. Beat until smooth. Use as glaze on cookies or cake.

B'nai B'rith Is Back

BERLIN (P.O.)—B'nai B'rith, which was driven from Germany 22 years ago, returned officially last week with formal installation of Leo Baeck lodge no. 2252. The appropriate ceremonies were attended by West German officials.

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In Israel The Youngest Children Have The Most Fun Celebrating

By ANITA ENGLE

Someone with time and training should analyze the way we celebrate Hanuka in Israel. I think it would give them — and us — a much clearer understanding of what has gone into the making of the Jewish people.

Although all Israel celebrates its festival of national freedom with the gaiety and fervor that only a young people is capable of, it is probably the kindergarten and elementary school children who have the most fun.

Two weeks before the holiday, the teacher begins to tell the story of the Maccabees, "serializing" it to fit the schedule. The children have heard it before, dozens of times, but they would not miss a word. Nothing new is added. It is the same old story that has been handed down and handed down (in how many languages of adoption, and in how many countries of refuge?). "We

don't want to make innovations," Dvorah, my friend who teaches kindergarten told me. "This is our tradition, and we want to pass it on as we have received it."

THE OLD SONGS are sung year after year as well. Over and over again on the radio, and at school, and on the street, for eight solid days. The repetition and the new associations accumulated each year make them so endearingly familiar that you never tire of hearing them. Most of them are the songs which were sung in Central Europe for generations. The words are in Hebrew now, but the tunes are unchanged. The gay, brave little songs which were sung in Yiddish by pale, dark-eyed children in the dreary shtetlekh of Poland have been inherited by blond, tough, uninhibited Sabras, to whom the ghettos of Europe are

more remote than the Babylonian exile.

Telling the story is only part of the program. It has got to be acted out as well. The favorite episode is the one centering on the legend which gives Hanuka its name — regaining of the temple from the Greeks. The school room is decorated to look like the Bet Hamidrash (The

Temple), with everything in white and blue. All the important symbols are cut out of paper and strung around the room, the oil jugs, the flat, ancient earthenware lamps, and spinning tops. (The tops are worth a religious-philosophical treatise in themselves, but all they mean to the children at this point is fun and games.)

THE PLAY opens with "See the Conquering Hero Comes," from Handel's Judas Maccabeus. The Hebrew words are beautifully suited and the tune is richly familiar. Everyone hums it, even those who haven't a clue to who Handel is, and take it for granted that this is just one of the things which came down

(Continued on Next Page)

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THEY PLAY MACCABEES, DEVOUR LATKES, DOUGHNUTS

(Cont. from Preceding Page)

to the Jews from Sinai. As well as being an imposing opening for the play, the music is by way of warning to the actors in short, white tunics and Homeric helmets who are discovered grouped on the stage. For they are Greeks, and at a suitable interval the Maccabees come marching in, equally blond-haired and blue-eyed but differentiated

by longer white tunics, and lamps in their hands.

They throw the Greeks out of the temple to the song "We Came to Cast out Darkness." The civilized world is still living by that light, incidentally. But that is only by the way, and of no immediate importance, for Judah Maccabeus, a ruddy 6-year-old Tarzan with an imitation leather shield across his breast is waiting with a great Israeli flag held

aloft. He marches in valiantly and shouts "Give honor to the flag!"

The little girls in their pretty white gowns and long braids have been reserved for just this moment. They converge on him, crown him with a wreath of flowers, and dance around him beating out one phrase over and over again on the tambourine in Oriental style. They begin to sway with a rhythm which is no

longer acting. It is the way the women of Israel danced around the heroes and defenders of their nation from the earliest days. This is the way, after David's victories over the Philistines, the girls danced in the streets of Jerusalem, beating on tambourines, and chanting their heady hymns of praise to the new young hero, until Saul got mad with jealousy and drove David from the kingdom.

THIS IS the grand finale, but the children — joined by their parents, who are feeling stirred and teary eyed for no reason — keep right on dancing until the parents' committee begin to bring in trays. The trays are heaped with latkes and doughnuts, the traditional fare of Hanuka, regarded by every Israeli child as his inalienable right. What have latkes to do with national freedom, you might ask? Well, it seems that when Judith wanted to break Holofoernes' siege against her city, she didn't depend on her beauty alone to charm him. She won his heart by making latkes for him, and that is what Jewish women have been doing to their men and their children ever since. The dough-

nuts filled with jam are just a variant.

This is only the beginning of the holiday. There are excursions, and visits, and every evening the lighting of the lights at home, and a festive meal. It is a sacred duty to relate, and to make known, the miracle of Hanuka, and so the lights are lit in the home and placed in the windows, for all to see and remember. Giant candelabra are lit on public buildings in every city and community throughout the country. For eight days the lights of freedom shine through out the length and breadth of Israel, from Elath, on the Gulf of Akaba, in the far south, to the wild hills of Galilee, on the Syrian border.

So that there should be no child in Israel without reason to be glad at this season, toys are collected for the children of newcomers living in the reception camps, or in the new settlements along the borders. The toys are brought in lorry loads and distributed by the soldiers or police in the area. A lovely psychological sidelight, and I doubt if you could frighten even the most timid child in Israel into obedience by telling him that you would call the police.

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NON-JEWS MAY MARK HANUKA THIS YEAR DUE TO 'EXODUS' IMPACT

By SAMUEL M. SILVER

Hanuka will be celebrated throughout the world this year, and its celebrants may include non-Jews as well as Jews.

This would be what show business people call a "twist" because usually it's the Jews who trespass on the Christian festival in December.

There is one major reason for the possibility of extensive Christian attentiveness to Hanuka this year. That reason is a book.

You guessed it. We refer to "Exodus."

IN THAT amazing book, Leon Uris (whose family name, fittingly enough was once Yerushalmi, the Jerusalemite) has lifted for all to see the image of the "fighting Jew."

The Jews have been proficient in combat for many centuries, but hardly anyone noticed. The story of the first freedom-fighters in history, the Maccabees, never quite "made the grade," and therefore was not as well known as it might have been. By that we mean that the saga of Judah and his doughty brethren didn't get into the Bible; instead it was included in that post-Biblical collection of documents known as the Apocrypha. Apocrypha has two meanings:

"hidden" and "mythical." And so it was truly that the epochal struggle of the Maccabees, first in history to fight for freedom of conscience, got side-tracked. The Jews did not make much of fuss over the Apocrypha and the Christians also gave it second place to their testament.

IN OTHER ages and places the Jews distinguished themselves in self-defense and combat, never willingly, always aware that the resort to force was contrary to their own inclinations. But again and again they decide that they would rather die on their feet than live on their knees.

Here in the United States every military episode in our history has featured Jewish men of valor. But still the story didn't penetrate. Jewish officers and battlefield heroes are greater than our population ratio, but were the Jews known as "fighting men?" No, it was the Irish who acquired that soubriquet. Ironically, the Irish, hailed as fighters, were neutral in both World Wars, whereas Jews, both in the ranks of the Allies and on the soil of Palestine (remember, there were Jewish legions in World War I and World War II), gave their all in bloody conflicts.

THEN CAME the intrepid emergence of the stalwart Is-

raeli combat man. Oddly enough, the world watched this struggle and still didn't comprehend it in its entirety.

Not until this scenario writer, Leon Uris, in a work listed as fictional but as true as this morning's sunset, limned the courage of the Israelis, did the world realize how genuinely brave, how sacrificially daring, how tenaciously dedicated to democracy and independence the Israelis truly are.

No wonder someone said that the Jewish reader of "Exodus" adds a foot to his dimension.

Strongly criticized as literature, severely castigated by professional anti-Zionists who love the Arab leaders and care little for the Arab people, "Exodus" emerges as one of the most telling documents in literary history. Now being filmed in Israel by Otto Preminger, the story will add new admirers.

All of which means that this

Hanuka will be widely known as well as widely observed this year. The sensitive Jew does not revel in this discovery by the world of his fighting talents; he looks forward to the day when the spiritual values for which brave men have fought will bless the world with a surcease of strife, and when the festival candles will illuminate a world living in amity and peace.

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HERE'S PROOF THAT ISRAEL IS THE MOST IDEAL WINTER HOLIDAY LAND

By THEODOR F. MEYSELS

There are many slogans in tourist promotion that are somewhat axiomatic gaining strength by assiduous repetition, but very few are founded on rock-bottom geopolitical fact like the statement that "Israel is the world's most ideal winter holiday land."

Why? Simply because the rift-valley of Israel reaching down from the Arcadian Springs of

the Jordan to the Red Sea, the groove drawn by the fingers of the Lord, when the earth was young is an absolutely unique feature on the surface of our planet. There exists on earth no better shelter against the hardships of winter than that depression protected by mountain ridges against the storms from western sea and the eastern desert, the valley which from a bare

minus three in the Hule basin dips down to a maximum of almost four hundred meters below sea level at the Dead Sea, gently to rise again to the coral-studded coast of Eilat by the Red Sea. Winter storms may whiten the mountains of Israel, but the rift sheltered between the windbreakers of the self-same mountains enjoys the balmy weather of subtropical latitudes throughout the winter months.

WE BEGIN our journey in the mountains of Upper Galilee which at that time of the year may well look truly wintry. Across the spring-green fields of the swamp-recovered Hule lands, we reach the oak woods through which the headstreams of the Jordan rush. There is Daphne nesting amidst its laurel groves, Dan secure in the protection of its mighty Biblical

city-mound, Gesher with its idyllic resthouse in the mansion of an effendi of old.

This is the Land of Spring in Winter, of hikes to Metulla's waterfall and to picturesque Crusader castles, of happy campers mounted on the thoroughbreds from Nect Mordechia's stables, of boating, fishing, bird-watching in the jungles of the Hule reservation, of excursions to the excavations of Hazor and the artists studio of Safad.

Should you, however, order: "Summer" — your whim will be fulfilled with equal ease. At the crossroads of the old village of Rosh Pinna, that looks so Provencal with its red roofs amidst the silvery olives, we just take the right turn into Summer, instead of the left one leading to Spring.

THE GALILEAN Riviera, the coast of the lake, whose waters are heated all year round by hot springs to a most agreeable temperature, is the happy land of eternal Summer. From comfortable hospices, where smiling monks administer to the tourist, and the resthouses of lovely settlements to luxury hotels of Hilton standard, the winter-sunshine of this coast is within everybody's budget. The famous Spa of Tiberias offers conditions for a rest cure that cannot be equalled anywhere in the world.

True, the Dead Sea coast does not yet boast of hotels comparable to those of Tiberias. But from Sodom to Ein Gedi, a number of fine hotels provide the sun-seeker with facilities of mol-

(Continued on Next Page)

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(Cont. from Preceding Page)

ified pioneer-conditions. Generally still considered the target of one-day excursion only, the Dead Sea offers exciting and sensational wonders of this Neverland, the miraculous waters of the Sulphur Springs and of the Dead Sea itself. There are the caves leading into the heart of solid-salt rocks, walks through the moonscape of Jebel Usdum, the climb to Masada, the rock fortress of Herod and the Zita lotes, the lotophagic oasis of Ein Gedi, where the palms are mirrored in crystal clear rock pools inviting a swim the whole year round.

A flight of 80 minutes takes one down to the "ultimate resort" of Israel's Winter Wonderland, the beach of Eilat, where the gigantic rift sinks into the eastern gulf of the Red Sea.

THERE A luxury hotel stands on the shore of a Coral Sea, the Dorado of the skindiver and the sporting fisherman and last but not least, the inveterate sunbaker. This is Eilat, bedded between the sea and the purple and lilac mountains, where the secrets of King Solomon's Mines were revealed, Eilat, Israel's gate to the Far East. If the folders of international winter tourism contains a more exquisite proposal, I have still to find it.

ODD SOUNDS REVERBERATE THROUGH THE HOUSE DURING THE HANUKA SEASON

By TRUDE DUB

LEICESTER, England — It is the singing that always spoils Hanuka in our family.

We always look forward to the kindling of the lights, the festive atmosphere and the exchange of presents. My husband, Izio (short for Isidor) is the kindest man imaginable. Frances, the teenager and Miriam, nearly 12, are good girls on the whole. As for me, after my family, I like peace more than anything else in the world.

Normally, we are a united family, but when it comes to singing, we all go our separate ways. True, we start the Mooz Tsuz on the same note but then Frances likes a beat in her music. Izio wanders a bit off the course in his deep, slightly cracker voice, Miriam likes to climb the heights and I — well, of course, I do like to hear myself as far as my voice will carry me. Unfortunately when it comes to "Leis

tochin matbei-ach," it generally gives out. But then it is "each man for himself" and may the best lungs win!

IZIO AND I look at each other with raised eyebrows and the girls give each other a surreptitious dig with their elbows.

Order is restored with the next verse and at "Roos soveon nashi" we stand again united.

But dear, oh dear! Some people

(Continued on Next Page)

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(Cont. from Preceding Page)

will never learn. Before we reach "Uv'yodo Hagdoloh" we are divided again. Izio, bless him, has no ear for music and would be most offended, if you as much as hinted that he was out of tune. Frances has attempted a descant this time, which unfortunately did not come off. Miriam keeps persistently to her high altitudes. I get utterly lost and don't know whom to follow. Thank God, the verse has come to an end.

I DECIDE to interrupt here on the point of order. "Please, darlings, could we try all the same tune and the same rhythm this time?" All heads nod eagerly.

So we start, "Devir kodscho hevi-a-ni." We all try really hard but somehow manage to get separated again. Tempers are rising. Our faces are red and we

glare at each other quite furiously and menacingly.

"Now look," I attempt to act as peaceful mediator, "try and follow me this time. We must get some order into this."

So I start with "Keros komas" . . . Oh dear, I did start a trifle high. Of course, you don't realize it until you reach "Rosh Y'mini nis-sei-so." I stand discredited in the midst of my family. How could it have happened? Am I not supposed to have a flair for organizing?

Why, only the other day at the bazaar . . . But I am shouted down.

Izio now asserts his authority. He points to the Menorah, round which we are gathered: "Children, children . . ." and his look to me says: "That includes you, too."

WELL, WE attempt the last verse. Miriam climbs down a little

and yet her clear childish voice rings out clearly above all the others. Frances fits in, dropping all extravagance, I manage to climb right to the top and Izio is only the teeniest little bit out of tune, but nobody seems to notice. Our faces beam with pleasure. We really managed it this time right through without a hitch.

Now we must remember the first note for tomorrow so that we don't have the same trouble all over again. But how can you remember a note? You could, of course, if you were highly musical, but it is clear by now that our family is not and so we shall have to go on trying night after night. Somehow, on the eighth night, things are much improved and it is a pity that this coincides with the end of Hanuka. And who can remember a note a whole long year?

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(Cont. from Preceding Page) waged the polemic defense of his faith.

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This is truly a project of great magnitude and marks a turning-point in the development of adult education in the American-Jewish community. The widespread use of this series in synagogues and organizational study groups as well as for personal reading, it is hoped, will make possible a continuing devotion to Tora in our time.

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It's possible in Israel for a determined swimming buff to take a dip in four different seas all in one day: the Mediterranean, the Dead Sea, the Sea of Galilee and the Red Sea.

The southern port of Elath, known as Solomon's port, boasts of waters clearer than almost any other place in the world. The Sea of Galilee, or Lake Tiberias, comes closest to being Israel's favorite resort. In the Dead Sea, the lethargic sportsman or the non-swimmer can merely float.

Small wonder swimming is reported as the national pastime and skin diving a national craze. In 1941, when Israel was born, Elath was a tiny forgotten harbor on the Gulf of Aqaba with

a few huts made of baked earth. It is now a boom town of more than four thousand persons. Ships from all over the world sail in bringing meat, oil and timber and haul out products of budding new industries. There are several small but modern hotels and a glass-bottomed boat makes trips around the coral reefs that rim Elath's sparkling blue gulf. Skin divers can rent flippers, masks and snorkels.

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DIGEST OF THE YIDDISH PRESS

Segra Doesn't 'Belong To Any Church'

By Rabbi SAMUEL SILVER

OF THE 313 winners of Nobel Prizes, 38 have been Jewish. Not all of them, alas, are positive Jews, but quite a number have been, e.g., Einstein, Ehrlich, Rabi, Lederberg and now Arthur Kornberg.

More of them, writes the Forward's David Lieberman, are in the class of one of this year's Nobelmen, Dr. Emilia Segra, Italian born physicist who teaches at the University of California. Asked if he were a Jew, Segra sent the Forward man a self-typed note, which read: "I am descended from an Italian-Jewish family. I came here in 1938 because of the Fascist regime . . . I do not belong to any church."

"IN RECENT years, notes Lieberman, more of the Jewish laureates have been of the Kornberg type (glad to be Jewish) than the Segra type.

A notable milestone in Jewish literary circles is the 60th birthday of Menashe Unger, who con-

ducts a column on Jewish lore in the Day-Journal. In one of many tributes, B. Z. Goldberg declares that Unger is keeping alive, through his writings, the spirit of Hasidism.

To honor Unger a special birthday committee has been formed.

The committee will not only pay tribute to the scholarly author but raise funds for the publication of Unger's book, "The Baal Shem Tov and His Time," the latest and, in Goldberg's opinion, the best of Unger's many literary creations.

Jewish Women Still Bake, Poll Shows

NEW YORK (P.O.)—Do Jewish women bake like their mothers used to do.

IF YOU thought that baking is out-of-date as far as the modern Jewish housewife is concerned you are wrong.

A poll of 100 Jewish women throughout the U.S. shows that those who are kosher do a good deal of homebaking.

THE POLL was conducted under the auspices of the Union of Orthodox Jewish Congregations and its women's branch, which jointly set up a panel of 100 Jewish women throughout the U.S. to make periodic polls of questions involving kosher foods.

In reply to the question: "Do you make your own baked goods at home—cookies, pies, cakes, etc.," 51 panelists said they did "frequently," and 36 reported

that they baked, "occasionally". Eleven reported they did such baking "rarely", and two replied "never".

German Judge Knew Dr. Heyde, Is Removed

KIEL (P.O.) — The highest judge in the Schleswig-Holstein social court has been removed because of accusations he knew that a doctor connected with the court was guilty of numerous Jewish murders. Judge Ernst Siegfried Nuresch was accused of failing to notify authorities that Dr. Fritz Sawade was in reality the infamous Dr. Werner Heyde, who is now in hiding in Egypt.

SUBSCRIBE TO THE POST . . . for Jewish news locally, nationally, and internationally.

TEACHING THE CHILD A LESSON

By DONA Z. MEILACH

It happened during a temple open house not long ago.

ALL THE mothers, fathers and children were filing past the punch bowl. The mother of one of the second graders cornered her son's teacher and asked, "How is Georgie doing? Is he the smartest boy in class? Is he behaving?"

The teacher gave a noncommittal grunt and remembered that Georgie had to be told to get into his seat five times that morning.

"HIS PUBLIC school teacher tells us he's so cute," the mother continued as though trying to convince the teacher. "He is our baby, you know, and we do enjoy him . . . and spoil him a little."

Georgie saw his mother talking to the teacher and easily surmised he was the topic of their conversation.

A FEW minutes later, he scurried past his teacher and stuffed a note into her hand. She opened it, read it and handed it to his mother.

On it, in a childish scrawl, was the word "PIG."

The mother blushed, stammered and excused herself quickly.

THE FOLLOWING Sunday morning, Georgie came to school with another note. A carefully dictated apology was written in his scrawl.

Georgie's mother could have forgotten the episode and dismissed it as "You know, he's only a child." But she was wise enough to look at the situation objectively. She used the child's misbehavior to teach him an important ethical lesson.

FROM THAT day on, Georgie was one of the best behaved boys in the class.

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"As things worked out one year, I had to spend New Year's Eve alone. I was sitting there, feeling pretty sorry for myself, when the phone rang. I answered, and was so surprised I nearly dropped the receiver. It was my Navy lieutenant son, calling from Honolulu. You can imagine what a thrill it was, hearing his voice—and the news that our second grandchild was on the way. A happy New Year? It was a joyous one—thanks to the telephone."



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★ WHAT TO SEE

IN NEW YORK

A HANDY
JEWISH GUIDE
TO NEW YORK

Hanuka Festival To Be Repeated

NEW YORK (P.O.)—The SRO (standing room only) sign went up for the annual Israel bond Hanuka festival after 20,000 people, who each purchased a bond, crowded into Madison Square Garden. As a result, a repeat performance has been scheduled for Jan. 4.

★ Theatre, Movie Director ★

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the tenth man
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3.00, 2.00, Wed. & Sat. Mats.: Orch. \$4.80, 4.30,
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WANTS AN 'EXODUS' FOR THE NEGRO

SCHNECTADY, N. Y. (P.O.) — The hope that someone would write a novel to help the Negro the way "Exodus" has the Jewish people, was expressed in a panel discussion here by Dr. James A. Moss, assistant professor of sociology at Union College. Dr. Moss, who is a Negro, told a book month audience at the Jewish community center here that someone should write a novel that would capture the emotional and physical aspects of the Negro's quest for equality and dignity in as vivid a manner as Exodus does for the Jewish people.

U.S. Jewish Children Total 1,040,000

NEW YORK (P.O.) — An increase of U.S. Jewish children in the five to 14-year-old age bracket from 746,000 to 1,040,000 in the past ten years was reported here.

Morris Reisin, chairman of a meeting on Jewish day camping, disclosed the 40 per cent increase in Jewish children.

METROPOLITAN OPERA

Thurs., Dec. 24 at 8 **FAUST**; Fri., Dec. 25 at 8 **AIDA**; Sat., Dec. 26 at 2 **DER ROSENKAVALLIER**; Sat., Dec. 26 at 8 **CARMEN**; Mon., Dec. 28 at 7:45 **TRISTAN UND ISOLDE**; Tues., Dec. 29 at 8 **MANON**; Wed., Dec. 30 at 8 Non-subs. **MADAMA BUTTERFLY**; Thurs., Dec. 31 at 8 Non-subs. **THE GYPSY BARON**.

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Tickets Free for Fantasy On Japanese Legend

NEW YORK (P.O.)—"Twilight Crane," a fantasy based on an ancient Japanese legend, will be performed during the Hanuka-New Year season at the Maria Ley Piscator Institute Theatre for Young People, 39 W. 54th St. Admission is by reservation and is free.

Performances will be at 2:30 p.m. Sunday, Dec. 13, 20, 27, and Jan. 3 and 10. The play will also be given daily from Dec. 28 through 31 and on Saturday, Jan. 2. The Dec. 30 performance will be part of a pre-New Year's Eve festivity called "King Cole Ball," which will begin at 2 p.m.

CHIEF RABBI TO VISIT U.S.

LONDON (P.O.) — Chief Rabbi and Mrs. Brodie will visit the U. S. briefly when they embark next month on a 45-day cruise to the West Indies which will stop at Miami late in February.

NATIONAL AGENCIES

Anti-Defamation League of B.B. 515 Madison Ave., New York 22 N.Y.
Farband Labor Zionist Order 575 Sixth Ave., New York 11 — YUKON 9-0300
Jewish National Fund, 42 East 69th St., New York 21 — TR 9-9300
Kashruth Supervisors Union 205 W 14th St. — AL 5-7330
National Community Relations Advisory Council, 55 W 42d St., New York 36 — LOngaere 4-3450
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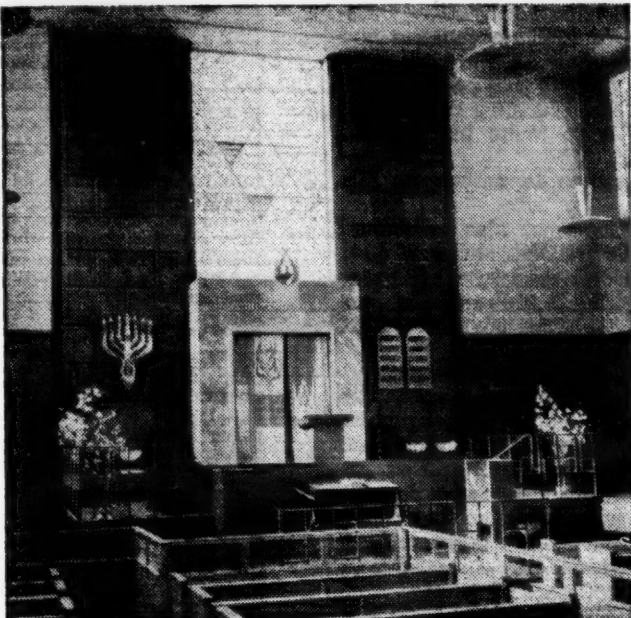
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WARBURG AND SUSSMAN

We don't know whether Leonard Sussman deserves the credit he claims for the views expressed by James P. Warburg who recently attacked the loyalty of American Jewry and the tax-exempt status of the United Jewish Appeal (P-O, Dec. 4). But there seems to be an inconsistency here.

Mr. Warburg, in his speech before Mishkan Israel Congregation in New Haven, Conn., took pains to place himself in an impartial position by warning against the extremes of both Zionism and anti-Zionism.

The private memorandum distributed by Mr. Sussman to his national board seems to indicate that he and James Warburg hit it off well in their meeting prior to Mr. Warburg's address. There seems to be none of the disdain for the anti-Zionists that Mr. Warburg proclaimed in his speech, presumably in order to make his position appear to be an independent one.

Isn't it shameful for Mr. Sussman to embarrass Mr. Warburg in this way?

This revelation and the earlier one, also published exclusively in The POST and OPINION, showing that Council officials wrote the speech delivered by ex-Senator Ralph E. Flanders in Congress, asking a probe of the tax-exempt status of the UJA, indicate that whoever plays footsy with the Council is going to be exposed.

At least one of the views that Mr. Warburg expressed has been advocated in editorials in this paper. The POST and OPINION has asked that UJA funds no longer be allocated to Israel political parties, even though these funds may be used only for philanthropic purposes.

We believe that the work of the United Jewish Appeal is unequalled by any private American agency, Jewish or non-Jewish. The UJA's noble achievements form a part of American Jewish history of which our children will be proud.

But that does not mean that the UJA is outside the field of legitimate criticism.

The Israeli political parties got into the picture when the UJA, in seeking to eliminate splinter campaigns for funds in the U. S., made allocations to them based on what these parties might be able to raise were they to conduct their own drives here.

At one time, this position was valid. The U. S. Jewish community was too divided, and there was no way in which any aggressive Israeli group could be stopped if it decided to embark on a fund-raising drive in the U. S.

But by now, the U. S. Jewish community can prevent any Israeli fund-raising drive from achieving any sizeable goal merely by proper publicizing of the facts and through alerting the local Jewish communities via the Council of Jewish Federations and Welfare Funds.

We believe the Israeli political parties are mature enough now to understand the need for cutting off of any funds for their social work that they have been receiving up until now. This is a matter we are sure can be negotiated, with good will on both sides.

WHAT WE NEED

Rose Halprin has called for the basic reorientation of Zionism, which everyone has been willing to concede has been so sadly needed these many years now.

One of the problems with trying to plant Zionism firmly in the American environment today is the state of transition of the U.S. Jewish community and the lack of any real leadership, Zionist and otherwise.

ALTHOUGH NAHUM Goldmann can be said to be a world Jewish leader, he has practically no voice in the making of decisions in the American Jewish community. The American Jewish leadership is fragmented, and those with ability to bring about cohesiveness in U.S. Jewish activity are prevented from doing so by some disability.

Philip Klutznick is the proper man on whose shoulders the mantle of leadership might fall, but he has been at outs with the Council of Jewish Federations and Welfare Funds because of the split in the National Community Relations Advisory Council, the overall Jewish civic defense group. Since the real power in U. S. Jewry lies in the CJFWF, and not in our so-called national Jewish organizations, this situation makes for a division of strength, with the leader prevented from joining forces with the body that could give him the necessary authority.

THE ZIONIST organizations today count for nothing in American Jewish life, and fund-raising agencies like the United Jewish Appeal and the Israel bond organization are not policy-making bodies except by indirection.

In this kind of a vacuum, the Zionist organization and Zionism in the U. S. is floundering. The puny attempts to bring the Conservative Movement into the World Zionist Organization, which were abortive nevertheless, were a hit and miss approach that could change little.

IF ROSE HALPRIN and Nahum Goldmann have a program which has validity as far as the U.S. Jewish community is concerned, it will be a godsend. But we're sceptical, even though we want more than most to be convinced.

Given enough time, the Jewish community of the U. S. will work out its own salvation. But this kind of delay is attendant with enormous waste because so many things that a strong U. S. Jewish community could be accomplishing today die of neglect. Meanwhile we wait patiently for the emergence of a creative leadership and intelligent following which can make the American Jewish desert blossom.

The EDITOR'S CHAIR . . .

Murray Greenfield, executive director of the Association of Americans and Canadians in Israel, has written us the following letter:

"From time to time persons bring me various issues of the National Jewish Post. In one of the more recent issues you are calling upon the Zionist Organizations to organize an aliya conference and you also go on to point out that certain organizations either don't mention aliya or just pay lip service to it.

"I would like to point out that we here in Israel who are active in this sphere of aliya find that the real problem is not one of aliya but one of klitah (absorption). The number of Americans and Canadians coming to Israel to settle runs into the many hundreds and the number of returnees is also in the hundreds. We venture to say that one-half of the people that come with the thought of settling return within a period of two-three years.

"We find ourselves receiving letters practically daily from Americans and Canadians who would like to come here and settle, but it is very difficult for us to write encouraging reports as to the assistance (not hand-outs) that would be available to them. The important serious problem is that of housing and I think your paper has been well informed on this and has even tried to assist us in raising some funds but has failed.

"The Hadassah organization which, as you stated, does not mention the word aliya in any of its conferences, has gone further than any other Zionist organization in America in assisting. I am not at liberty to mention what they have done. Every other Zionist organization (in America) has talked but there has been no tachlas. Mrs. Rose Halprin has not talked but has performed.

"I don't want to get into any argument or defense for or against any Zionist organization but I can tell you that if there were more backing afforded us no aliya conference in America would be necessary at all. On our own, we (the Association) have founded loan funds for interim assistance for the initial absorption of our people and here the biggest single contributor was the Palestine Economic Corp. We founded our own mortgage loan company and the largest single investor was the Zionist Organization of Canada, and some 40 other investors.

"A talking marathon, which is all that an aliya conference will probably end up being, I feel, is quite unnecessary. The practical program that we have is designed in such a manner that everyone can take part in it. No politics, no parties, no propaganda—just people."

MURRAY GREENFIELD
MURRAY COULD be a little hasty in his rejection of our call for aliya conference. Such

a conference might achieve just what Murray requires—the necessary funds to make it possible for those Americans who do go to Israel to live, to find sources for long term loans so necessary when one moves to a relatively strange country 6000 miles away.

Murray may not be old enough to recall the fight the American Zionists had to wage before they won over the U. S. Jewish community. The fight was won because the true Zionist was not afraid to stand up and speak for what he felt was right. This fight was important for the maturity of the U. S. Jewish community, which largely up until then was dominated by the approach which called for the Jew to let others front for him.

IF MURRAY believes in aliya, and we're sure that he does, he has a job to do—to win over the U. S. Zionist, not to mention the Jewish community as a whole, to the idealism and the basic democratic correctness of supporting an aliya movement. As it is now, everyone is afraid of the subject because he hasn't thought it through, and somehow he has the feeling that it is unAmerican.

Zionism as such went through a similar period of doubt in the minds of U.S. Jewry. Now it is time to fight for aliya just as it was time 15, 20 and 25 years ago to fight for the Zionist idea of a Jewish state.

Prof. Stone's complaint against Newsweek, (see the news story in this issue) echoes an experience of our own.

WHEN KHRUSHCHEV was in the U.S. and the Jewish organizations were seeking a meeting with the Russian Premier, Newsweek went after an account of the Jewish attempts to see Khrushchev. Their reporter spent the better part of the afternoon in our office, because the story originated in The POST and OPINION through our alert bureau chief.

As the item finally appeared in Newsweek it failed to mention The POST and OPINION, although it used heavily the information from our news columns.

Here is how the story broke.

GERSHON JACOBSON, our bureau chief, speaks Russian fluently, and served in the Russian army. A Russian UN delegate advised Gershon that Khrushchev would not be averse to sitting down with an American Jewish delegation on his forthcoming visit, provided the delegation would be comprehensive. This was on a Monday. Gershon checked out his story, and even got a confirmation from the Russian Embassy in Washington, where he was told that although no such meeting had been arranged, there didn't seem to be any objection to such a session.

Our national edition is printed in New York on Wednesday and deposited in the post-office that night. It reaches New York subscribers on Thursday morning.

THE CORRESPONDENT for the Jewish Chronicle of London, cabled the story into his paper, since his deadline for that week's paper is noon on Thursday. Our paper is dated Friday, so the Jewish Chronicle had the story the same week we carried it.

A correspondent for an Israeli newspaper also picked it up on Thursday, and since his paper is a daily, the story appeared in his paper on Friday.

BUT IT WAS clearly a news beat for The POST and OPINION. We copyrighted the story.

Newsweek didn't consider our efforts worth even a mention. We thought at first we'd complain to the editor, but then decided against it. The criticism of Prof. Stone has given us the opportunity to get this off our chest.

Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, Box 1633, Indianapolis 6, Indiana.

DEAR MR. PEARLROTH: I wonder if you could throw any light on the origin of our name. The family comes from the area of Kovno although there is a tradition of an Italian origin to the name.—JULIUS WOLPE, Boston.



Pearlroth

WOLPE is a modification of the name Wolf employed both as a Jewish given name and a surname. The reason for the modification is that there is no way to distinguish between an "f" and a "p" in Hebrew script. Wolf is the traditional by-name of the Hebrew Benjamin due to the fact that in his great ante-mortem blessing the patriarch Jacob compared his son Benjamin to a wolf (Gen. 49, 27). There is nothing Italian about it. The name Wolpert has the same meaning, except that it also means Wolf-son.

DEAR MR. PEARLROTH: Would you please tell me the origin of my whole name.—MARK SILBERFARB, New York.

SILBERFARB—literally silver color—is a Yiddish reference to antimony, a silvery substance that was used in varying combinations in medicine, dyeing and the jewelers trade. The jewelers used it principally to separate gold from silver. You failed to indicate your family's city or country of origin. Still it is to be assumed that your ancestor who first took this surname was engaged in one of the three trades mentioned above. The most likely being the trade of dyer.

The NATIONAL JEWISH POST

Combined With
OPINION

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I THINK AS I PLEASE

Generosity Of American Jew Is Unparalleled In The History Of Man

By CARL ALPERT

PITTSBURGH, Pa. — The generosity of the American Jew during these decades is a phenomenon unparalleled in the history of man. Never before has a group of people given of its



Alpert

aid and its material means in the profusion and abundance which have characterized what the Jews of this country have provided for the relief, rehabilitation, succor and education of fellow Jews at home or abroad. These are incontrovertible facts.

DURING THE course of my present visit to the United States I have had opportunity to observe the vast fund-raising appa-

ratus at work on both the national and local levels. I have sought to determine the influences and motivations which are responsible for the munificence, large and small, to which we are witness. The following fragmentary notes which I have recorded during these travels set forth some of these motivations. The list is by no means exhaustive nor are all factors of equal weight. In most instances there are doubtless mixed elements which, taken together, result in the final decision.

THE OBSERVER should not question the fact that the primary motivation is a sincere desire to be of help, without any thought of personal gain or advantage. A vital cause is explained: it is understood; and the impulse to help follows. I do believe that the wish to help

those who need help, in any form, is an instinct of the civilized man. We are a highly civilized people.

I have alluded to other, mixed elements. There was some individuals whose generosity, or perhaps its scope, is affected by the desire for community approval and commendation. This, too, is a very natural human feeling, as the psychologists will affirm, and must not be minimized or belittled. It too is the source of much good for man kind.

THERE ARE some whose giving is dictated by the desire to maintain social status, to keep up appearances. And so social pressures, for all that their moral justification may be low, can influence conduct for good ends.

It often happens that generous gifts are made impulsively as a

spontaneous reaction to an emotional or sentimental appeal. Skillful tugging at the heart strings can often stimulate a greater display of generosity than cold appeal to logic or reason.

These are influences which may seem to be minor in contrast with the ones cited, yet these too have their place in the larger picture.

MORE THAN once I have come across the quid pro quo philanthropy: "You give to my favorite charity, and I'll give to yours." Anyone who is at all active in fund-raising knows how ready he must be to co-operate with those from whom he in turn is seeking co-operation. To a man who occupies a post of top leadership in community affairs, the ramification of this can be tremendous.

It can not be denied that sometimes young men beginning their professional or business careers find it advantageous to seek possible advancement of such careers by well publicized gifts to a popular cause. It has been said that a young physician, just beginning his practice, must drive a new and flashy car to give the impression of success; so a generous gift in a campaign can lead to similar conclusions.

TAX DEDUCTIBILITY provisions, especially for men in the higher brackets, is also an undeniable factor in influencing the size of contributions.

But whatever the reason for the giving — and I repeat, the motives are usually mixed — American Jews are saving lives, building a culture, making history.

MENACHEM BEIGIN'S BOOK MAKES AN ATTEMPT TO VINDICATE THE FADING PAST

BEMACHERET, by Menachem Beigin, \$3 (Tel Aviv — Kraushar, USA).

This is the second volume of the writings of the Irgun commander. It covers the 1945-46 period, with particular reference to the British misrule. Proper respect is offered to Ernest Bevin and his associates, and there is the story of martyred Dov Gruner, as well as of others who suffered under "Labour's" respect of human rights. The work continues the vindication of the much maligned Beigin group.



Burstein

MY VILLAGE IN ISRAEL, by Sonia and Tim Gidal, \$3.50 (Pantheon).

As part of a world series, the Gidals have written an attractive account of a non-religious kibbutz in the new Israel. But it is the photographs that most impress. Shmuel and his parents are featured — in agriculture, animal husbandry, recreation, education, and all the activities of the self-contained community. There is a secular observance of the Passover. A book good for Mapai.

MYSTERY ON THE MOUNTAIN, by Theodor Reik, \$3.75 (Harper).

Freud's most distinguished disciple herein differs with the master on Moses (whom Freud called an Egyptian, and deprived of credit for monotheism) and with the Wellhausen critical school. His book is an effort — intrinsically conjectural, as he admits — to psychoanalyze the drama of the Sinai revelation. His thesis — "Semitic religion is based on the puberty rite" — initiation into manhood. "The new cult of Yahweh is a return to the faith of the forefathers . . . to the primitive phase of religious evolution." The Jesus cult had largely the same motivation. For "History does not simply repeat itself. It returns to certain collective experiences which reappear in various forms . . ." To implement his history, Dr. Reik has recourse to so colossal a measure of historical, exegetical, anthropological, and psychological scholarship that the most casual or skeptical reader will

discover fact and fascination in his perusal.

WHAT'S YOUR NAME? by Solomon Colodner, \$85 (Bloch).

A list of male and female Hebrew names, with English transliterations and meanings and cognate names; and a long list of English names, with their Hebrew equivalents or translations. Also how to switch from one sex to the other. Unique and useful.

JOSEPHUS: THE JEWISH WAR, \$1.25 (Penguin).

We commend the new translation of this classic by G. A. Williamson, who has also written a masterly introduction somewhat marred by its unwarranted Christology. Some passages have been omitted, and the wording is free of the errors, obscurities and precious phrases so beloved of Whiston. This is an inexpensive, readable, pocket-size paperback.

COVENANT BOOKS, \$2.95 each (Farrar Straus Cudahy & JPSA).

The new biographies in this series are KEY TO A MAGIC DOOR, the life and times of I. L. Peretz, by Sylvia Rothchild; and ABOAB: FIRST RABBI OF THE AMERICAS, by Emily Hahn. The first is a smoothy written narrative, with little comments on Peretz' works and none on his extreme radicalism; it is the most readable of the series. Miss Hahn is somewhat prolix in telling the adventures of Manasseh ben Israel's colleague who left Pernambuco for Holland at the same time the 23 journeyed to New Amsterdam; but it is a most interesting fictionalized tale, containing considerable historical information.

A TIME TO SEARCH, by Ruth F. Brin, \$2.50 (Jonathan David).

Most of Mrs. Brin's verse is "free" — that is, it is lofty prose chopped into lines; and these pieces are mainly prayers, first recited for her congregation in Minneapolis. She does better when she employs traditional rhyme and meter, and it would

be well to see more rhymed poems like her "Ballad." Far superior to most current poetry collections, but not yet in the class of literary permanence.

IF THIS IS A MAN, by Primo Levi, \$3.50 (Orion Press).

Signor Levi is an Italian, transported with other Italian Jews to Auschwitz when Hitler took command of Mussolini. He relates the story of degradation and cruelty, of gradual liquidation of Jews and others from subjugated lands, and all the details of history's greatest crime. That he was able to live on until the Russian bombardment destroyed the slave camp has impelled him to add his own philosophical commentary to the horrifying tale. Cold and heat, starvation and filth, blows and savagery — with a happy ending for one unfortunate. There cannot be too much of this literature; the world must not forget.

THE HISTORY AND ORIGIN OF LANGUAGE, by A. S. Diamond, \$7.50 (Philosophical).

Dr. Diamond, a practicing attorney, has become by advocacy one of the world's great linguists. Herein he traces the origins of words and parts of speech in English and other languages, including the Semitic, even through study of animal behavior; depicts the history of meaning; and adds his own theories to those commonly posited. The most impressive treatise of its kind in recent decades, for the general reader as well as for the specialist.

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RABBI FRIEDMAN TO SPEAK

LONDON (P.O.) — Rabbi Herbert Friedman, executive vice-president of the United Jewish Appeal, will make four public speeches in England next month in behalf of the JPA annual drive for funds for Israel.

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CANADIAN COMMUNITY seeks qualified Hebrew teacher who can also act as Baal Tfila and Baal Koreh. If not already a shochet of us we will teach Good opportunity for the right young man. Apply enclosing photo and references to Rabbi Nathan Schorr 29 Wellington Row St. John. New Brunswick Canada.

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Must be good teacher. State age, experience, qualifications and when available. Enclose picture with your application if possible. New \$200,000 synagogue nearing completion. Write to

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B-G Introduces New Cabinet, Has Stronger Hold

JERUSALEM (P-O) — A stronger coalition, although made up of the same five parties as in the previous coalition, took office last week as 73-year-old Prime Minister David Ben-Gurion introduced the new ministers briefly and then retired to his

home to continue nursing his cold.

THE FIVE parties in the coalition hold 86 of the 120 seats in the kneset.

Two planks in the program of the new coalition which were presented to the kneset are of interest to U. S. Jewry. They are:

JEWRY AND ZIONIST MOVEMENT

In accordance with the World Zionist Organization Status Law and the Covenant between the government and the Jewish Agency Executive, the government will give its loyal support to the Zionist Movement, stressing the demand for: personal fulfillment of Zionist aims and increased voluntary financial aid; the propagation of the Hebrew language; the fostering of the pioneering movement; immigration of children and youth; the

expansion of immigration and settlement and the flow of capital to Israel; the attraction of Jewish youth from all countries to obtain secondary and higher education in Israel; support for Israel in its struggle for its rights and international position; deepening of Jewish consciousness and unity among the Jews of the Diaspora, and the fight against all signs of assimilation and national self-alienation.

RELIGION AND THE STATE

The period of the Ingathering of the Exiles has brought together in their homeland Jewish groups which had been living for centuries under the influence of cultures and environments remote one from another, divided in their views and outlooks and differing in their customs and manners. In order to unify the nation and establish a normal national life it is necessary to foster and maintain in Israel mutual tolerance and freedom of conscience and religion.

The government will prevent

any religious or anti-religious coercion from whatever side it may come and ensure that public religious needs be met through the resources of the State; it will maintain freedom of religion and conscience for all non-Jewish communities in Israel and meet their religious needs at the expense of the State; it will provide religious education for all children whose parents wish them to receive it.

The government will maintain the status quo in the State in matters of religion.

The program urged world disarmament, and promised the Arabs Israel would disarm and sign mutual non-aggression pacts guaranteeing present borders together with assurances of free intercourse of all kind between Israel and the Arab states.

A section in the basic principles which would have set up an Israeli authority to encourage immigration of professionals and

experts from all parts of the world was dropped after a protest from the Jewish Agency. Agency officials pointed out that such an authority would encroach on the prerogatives granted to the agency under its charter with the Israel government.

The authority which the dropped section would have fostered Israel-diaspora relations and en-

couraged Israel culture in the diaspora.

The new cabinet and its party composition are listed below:

Premier and Defense Minister—David Ben-Gurion (Mapai).

Foreign—Mrs. Golda Meir (Mapai).

Finance—Levi Eshkol (Mapai).

Education — Zalman Aranne (Mapai).

Commerce and Industry — Pinhas Sapir (Mapai).

Cross Burnings Solved

TRENTON, N. J. (P-O) — Wholesale rounding up of a gang of 10 teenagers has solved two cross-burnings on the lawn of Samuel Nitzberg, in suburban Ewing township, which has a sizable Jewish population. The youngsters, who were released in the custody of their parents pending the meeting of the juvenile conference panel of the township, told police they had read about the Ku Klux Klan and had just happened to choose the Nitzberg lawn at random. They denied any anti-Semitic intent.

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Police—Behor Shitreet (Mapai).
Labor—Dr. Giora Josephthal (Mapai).

Agriculture—Gen. Moshe Dayan (Mapai).

Interior—Moshe Haim Shapiro (National Religious Front).

Social Welfare—Dr. Joseph Burg (National Religious Front).

Health—Israel Barzelai (Mapai).

Development—Mordecai Bentov (Mapai).

Justice—Pinhas Rosen (Progressive).

Communications—Yitzhak Ben-Aharon (Ahdut Avodah).

Religious Affairs—Rabbi Yaakov Toledano (Unaffiliated).

Without Portfolio—Abba Eban (Mapai).

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